



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

# THE HEBREW STUDENT.

A Monthly Journal in the Interests of Old Testament Literature and Interpretation.

W. R. HARPER, Ph. D.,

Editor.

כִּי־שִׁפְתֵי כֹהֵן יִשְׁמְרוּ־דַעַת

וְתוֹרָה יִבְקִשׁוּ מִפִּיהוּ

[Mal., II, 7.] כִּי מִלֶּאֱדָר יִהְיֶה־עֲבֹאֹת הוּא:

Subscription, postage prepaid, per year ..... \$1.00  
Single copies ..... 10c.  
Remittances by mail at risk of the Publisher.  
A limited number of advertisements will be inserted at 10 cents per agate line for single insertion.

Published by E. B. MEREDITH,  
89 RANDOLPH ST., Chicago, Ill.

CHICAGO, JUNE, 1882.

## CONTENTS.

	PAGE
Delitzsch on the Pentateuch, Article No. III, SAMUEL IVES CURTISS, D. D. ....	41-45
Self Contradictions in "The Old Testament in the Jewish Church," BARNARD C. TAYLOR, A. M. ....	45-47
The Study of the Talmud, P. A. NORDELL. ....	47-48
The Truth of Pentateuchal History, Theses given by DR. FRANZ DELITZSCH. ....	49
Russia and the Jews. ....	50-51
Editorial Notes ....	51-52
The Siloam Inscription, HENRY B. WATERMAN. ....	52-53
Beams from the Talmud, No. III, from the German of I. Stern, B. R. ....	53
The Medical Art among the Hebrews ....	53
The Old Testament Literature of 1881, O. ZOECKLER; adapted from the German by ALICE M. NORTHRUP. ....	54-56
The International S. S. Lessons in the O. T. for 1883. ....	56
Book Notices. ....	56-57
Recent Papers on the Old Testament. ....	57
Publications received. ....	57
Announcements. ....	57
The Hebrew Summer School. ....	58
Advertisements. ....	58
The Hebrew Correspondence School. ....	59
Advertisements. ....	60

## RUSSIA AND THE JEWS.

The question of Jewish disabilities is yet unsettled in Europe. A marked change, it is true, has taken place in their social position since the atrocities of the Spanish Inquisition and the cruelties perpetrated by the Crusaders were committed. The epithets so commonly applied to the Jew two centuries ago are no longer heard. In countries west of Russia the rights of the Hebrew are now generally respected; and it may be that the present disturbances there are the final stroke which is to settle the question for that country.

It is noteworthy, moreover, that the present harsh treatment of the Jews in Russia is prompted by motives somewhat different from those which called forth the persecutions of the medieval period. It is, at least, claimed that the present opposition to Jews is in no sense religious, but that it proceeds on grounds which are wholly political and moral. The moral influence of the Jews, it is said, is bad and can be checked only by such dealings as have been witnessed in the late riots.

It is further claimed that from a financial point of view the influence of the Jew is injurious. We are told that they do not engage in productive work, but follow the degrading pursuits of sharpers, usurers, and saloon-keepers; that they contrive to escape the census, and consider themselves separate from the national community. On the other hand the Russian Minister of Finance has lately protested against the expulsion of the Hebrews on the ground that it is interfering with the national revenue; and the state-

ment is made that from that cause Russia has already sustained a financial loss of upwards of \$100,000,000. Thus, as usual, the much abused, and very elastic science of political economy is made to do service on both sides of the question. The arguments of the anti-Jewish party in Russia remind us quite forcibly of those of our Sand-lot philosophers on the Pacific coast.

Besides, if the Jew does not own land and perform productive labor this may be due to the fact that Russian law has been very slow to protect him in the possession of such property. If he is immoral and degraded his treatment has been such as inevitably produces that effect. If he is unpatriotic he has felt none of the influences which awaken a spirit of patriotism. Where then is the justice in punishing the Jew for occupying a position into which he has been forced by misrule? In England and America the relation of the Jew to the nation is quite different. So that, on the whole we conclude that the treatment of this people by Russia must be called persecution, though it may be somewhat mitigated by circumstances.

Two recent articles in the Century Magazine give a detailed account of the present situation as viewed from opposite stand-points. In the April number Mme. Ragozin, a Russian lady, writes from her point of view. She disclaims the charge of religious intolerance made against Russia, and claims that the causes of the riots, in which the property and lives of so many Jews were lost, were "popular revenge, political propaganda, common greed, and commercial rivalry."

She declares that there is a "vast dualism" in the Jewish people. Following a recently published work of Mr. Brafmann, a converted Jew, she says that a great portion of the Jews follow the Talmud instead of the Bible; and that the teaching of the Talmud is immoral and schismatic. Such quotations from it, as, "the property of the Gentiles is even as a waste free to all," are adduced in proof of her position.

It is also affirmed that the *kahal* (קהל), or Jewish assembly, under the authority of the Talmud pretends to liberate all Jews from any obligations they may have assumed. Besides this there is the *beth-din* (בית דין), or place of judgment, which answers to the ancient Sanhedrim. This council enforces the regulations of the *kahal* under the penalty of the *hherem* (חרם), or great excommunication.

These assemblies, it is held, though not officially recognized by the Russian government, have yet been tolerated, and have been the centres of sedition for the Jews.

In the May number of the same magazine this article is reviewed by Emma Lazarus, a Jewish lady; and quite a different construction is placed upon the points presented. She avers that Mr. Brafmann is an apostate Jew in the pay of the Russian government; that "the alleged 'dualism' among the Jews is only the dualism of humanity--that of bad and good," and that the Talmud has been entirely misrepresented. This book is not a collection of barbarous and immoral precepts, but a modification of the harsher portions of the Old Testament, and it is stated that the precepts of Rabbi Hillel, therein narrated, anticipated those of Jesus. The quotations given by Brafmann are denounced, with such invective as only a Jew can use, as being "perversions, garblings, distortions, mistranslations of

the spirit and letter of the text." And it is added with some plausibility that an "expurgated copy of the Bible which gave all its barbarous passages, and omitted all the humane ones" might convey as unfavorable an impression of the teachings of the Old Testament.

The statement is also made that the orthodox Jews in England and America are Talmudists as well as those in Russia, yet they are not on that account seditious.

That the Hebrews consider themselves liberated in any formal way from obligations is denied, and the matter is explained by saying that on a certain day—the day of atonement—"the hasty vows that have been forgotten during the year are remitted by special prayer."

What the Christian world ought to demand for the Jew is that he shall be dealt with, not according to the hatred which has sought to make him despicable in the eyes of the world, nor yet according to that sentimentalism which would palliate any misconduct committed by Hebrews, but according to the principles of simple justice. There have been two sides to every question of political persecution, and it would be strange if this were entirely a one-sided case. It is absurd to treat as serfs a people whose ancestry excels in splendor that of any other people on earth; and it is equally wrong to overlook immoral or disloyal conduct simply because it is committed by an Israelite.

More Jews find a home in Russia to-day than in any other nation. They have abundance of wealth, and if Jewish wrath should become generally provoked, Russia might find herself yet in a humiliating position. Persecution is apt to recoil on the persecutor, and should this prove true in the case of Russia, she need not expect much sympathy from this side of the Atlantic.

### EDITORIAL NOTES.

It is an old saying that "Hebrew roots thrive best on barren ground." This, if true, speaks well for the soil of the Christian ministry, which, judged from this stand-point, would seem to be very fertile,—only here and there a sterile spot. Is it not a fact worthy of consideration, that of the men who have entered the Christian ministry probably not more than *five per cent.* make any use of the language in which the larger portion of God's word has been handed down to us? It is safe to say that *not fifty per cent.* have ever pronounced a Hebrew word. And yet these are but little worse off than the graduates of our seminaries, the most of whom either sell their Hebrew Bibles upon receiving their diplomas, or lay them carefully aside on an upper shelf where they remain untouched. Some, to be sure, at first pretend to examine in the original their O. T. texts, but this is soon outgrown. Scarcely one in a thousand in any proper sense "keeps up" his Hebrew. Comment is superfluous.

RADICAL or Conservative, that is the question. In these days of "new ideas" and "new theories," it is but natural that men, in responsible positions, should be closely observed with reference to the views which they teach. Is Dr. Delitzsch, for example, a conservative, as most Americans maintain? Or are his views, perhaps, radical from our

American stand-point, but conservative when viewed from the German stand-point? It is important that the position of American Old Testament scholars should be known, and the time has come when their opinions must be published. It is not for a moment to be supposed that the questions of criticism, which to-day agitate the German world, are treated with indifference by Americans. We have men who have studied this subject thoroughly. Let them give us the results of their study. Yet right here great care is needed. More injury may be done by a single paper than can be undone by years of subsequent labor. "Make haste slowly" should be the ruling principle. *If* changes are to come, they must come gradually.

It is a matter of no small pleasure to call the attention of our readers to any signs indicative of an increasing interest in Hebrew study. All who believe that the minister, "the messenger of Jehovah of hosts," should be thoroughly acquainted with the message which Jehovah has given to men, will rejoice at any step taken to promote a deeper and broader study of that message. In a prominent Eastern seminary measures are being taken to establish a second chair of Hebrew, by which a more thorough elementary instruction in the principles of the language may be secured. Three, possibly more, of our seminaries have assistant professors in the department of the Old Testament. It will be remembered that not long since one man performed the duties of both the Old and New Testament departments. Western seminaries are not yet financially able to take such steps; but the increasing interest and importance of this department are manifested in other ways. The following letter speaks for itself. We wish that this generous offer of Dr. Curtiss might cost him a thousand dollars:

DEAR FRIENDS:

I offer to the members of the incoming Middle and Senior Classes of Chicago Theological Seminary, the following prizes for work done in Hebrew during the "Reading Term" of 1882.

1. *For the best examination, \$50.00.*
2. *For the second best, - 25.00.*
3. *To all who secure 75 per cent. of the marks and who do not obtain the first two prizes, Delitzsch's valuable commentary on Isaiah, in 2 volumes.*

The examination will be on the Hebrew of the first Book of Samuel, with such references as occur in the index of Gesenius' Grammar, and the first eleven sections of Dr. Harper's Hebrew Vocabularies, and will be written. It will be held on September 14th. Those who intend to try for the prizes are asked to communicate at once with me, that I may order the requisite number of commentaries.

Yours very truly,

SAMUEL IVES CURTISS,

364 W. Washington Street.

Chicago, May 29, 1882.

MUCH valuable matter, *in type*, has been crowded out of this issue. The fact is, the STUDENT must be enlarged, as was proposed in the first number, to 32, or at least 24 pages. That a subscription list of sufficient size to justify this enlargement, *can* be raised, we are satisfied; but *will* it be? Of one point be assured: however satisfactory the contents of the paper, however energetic the publisher, the aid and co-operation of every subscriber, of every friend